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and her economic and judicial advantages are far from what they should be. Identity of function in man and woman in society is impossible but there should be an equivalence of duties, better regulated by law. To find the just balance that shall insure an equality between duties and rights in the family and in social life is one of the great problems of the future.

Touillée's work is certainly the best that has recently been done on this subject. Nowhere is the want of accurate detailed work in psychology so much shown as in the scattered efforts that have been made thus far to outline a psychology of woman.

Y.

*Ueber die Frauenemancipation.* Von DR. GUSTAV TEICHMÜLLER. Dorpat, 1877, pp. 95.

The term "Emancipation of Woman" implies her present condition to be one of slavery. The facts warrant this implication. Is this a necessity such as the partial subjection of children is admitted to be? Is the difference between the sexes of such a character as to warrant the assumption that the final aim of woman differs from that of man? All views with regard to woman can be classed under three heads. The first view is that of Aristotle which assumes that the actual condition of woman realizes the design of nature. The second is that of Plato who holds that her individual existence as a moral and intellectual being entitles her to the enjoyment of a like freedom with man. Important as are the reproductive activities they are only a means to the continuance of the race, and can never be to either man or woman an end in themselves. The final end of every human being must be the development of his mental powers, in the possession of which high gifts women are equal sharers with men. To this sound philosophic view the third, that imposed by social necessity sets its seal. The only adequate alleviation of the miseries resultant upon overpopulation is for the state to fit everyone of its children, regardless of sex, to earn a livelihood.

C. H. S.

### III.—MISCELLANEOUS.

*Entwurf einer ontologischen Begründung des Seinsollen.* Von GUSTAV ENGEL. Berlin, Wm. Hertz, 1894, pp. 212.

The author is a vigorous philosophical writer, who for nearly forty years has been thinking Hegel's thoughts into both more condensed and more modern form. This is his masterpiece. It is Hegelism complete, and more or less atoned with Darwinism. Duty, being and evolution are one. They comprise all psychologically possible forms of a beginning. What *ought to be* is traced from the lower spheres of number, quantity, time and space to art and morals, till in the union of the inner and outer, conduct and religion, the problem of the possibility of the higher world is answered. The quintessence of Hegelism has never been more succinctly stated.

*I Misteri della scrittura. Lettura tenuta al Circolo sociale Trevigiano il 16 Aprile, 1893.* GIUSEPPE STUCCHI. Treviso, 1890, pp. 92, 12mo.

In this interesting little book, the author, who is professor of philosophy in the Liceo di Treviso, treats of the "mysteries of writing," graphology—that universal belief in the existence of some connection between the writing of a person and his character,

a belief so common and so wide-spread that it cannot be entirely groundless. After noticing very briefly Severino's "*Vaticinator*," Descuret's "*Medicina delle passioni*" (in which is to be found a study of the writing of Silvio Pellico by the Abbé Flandrin), Henze's "*Chirogrammato mancia*," Delestre's "*Mystères de l'écriture*," and the later works of Michon, "*Crepieux-Jasmin*," "*Deschamp*," etc., Prof. Stucchi remarks: "Graphology, which ought to be a most valuable auxiliary of psychology, has, like this, its essential basis in a third science, physiology;" and proceeds to outline the nature and practice of graphology. His conclusions are: (1) That graphology, like any other science, has a theoretical and a practical part, and from the exact and sure application of theoretical principles comes, with long and patient exercise, special ability; (2) that in order to establish an exact correlation between certain graphic signs and the moral and intellectual qualities of one's self and of others, a better knowledge of one's self and of others is necessary in order to avoid falling into grievous error; (3) that not all the graphic manifestations have the same value for graphological inquiry; (4) that a single writing is insufficient to reveal the nature of a given person.

A. F. C.

*Schmerz und Temperaturempfindung.* Von PROF. DR. Z. OPPENHEIMER. Berlin, 1893, pp. 128.

This thoughtful and important paper takes a step beyond Bouller, Dumont, Mantegazza, Vel, and scores of other writers on pain, a subject which has been under investigation at Clark University the past year. Pain affects the course of disease, and, indeed, fills the history of medicine, which wars on it. It is a degree, not a kind of sensation. The fact that saponin kills touch and not pain, while chloroform kills pain, but not touch, shows that their centres or conductive fibres or both are different. Pain is not the maximal sensation a sense-organ, but the most intense sensation which follows the strongest stimulus in the vaso-motor nerves. Besides, the interruption of pain conductivity and of vascular innervation, the increase and reduction of the sensations of temperature, have been noted in all fully recorded cases of syringomyelia, or degeneration of the posterior horn of the spinal cord. Touch nerves do not pass here and have no known connection with the horn, hence, so long as temperature sensations were thought to be mediated by tactile nerves, this was inexplicable. Temperature sensations are unique in being composed of simultaneous action of sympathetic and of tactile nerves. What has been called the sympatheticus is composed of two quite distinct groups of fibres, viz., the splanchnicus and the sympathetic system proper. The latter is peculiar among all nerves in that it has centripetal and centrifugal conductivity by its connection with anterior and posterior roots, and also by forking at the peripheral end a second arrangement for centripetal and centrifugal conductivity is provided, of which the latter innervates the nerves, and the former mediates the stimuli which proceed from the tissues. A constant excitation goes from the anterior roots to preserve the vascular tonus, which may be inhibited by an opposite pain current from the periphery, causing relaxation of tonus and hyperæmia.

*A Review of Evolutionary Ethics.* By C. M. WILLIAMS. Macmillan, New York, 1893, pp. 581.

The first 263 pages are devoted to well made digests of thirteen leading writers on evolutionary ethics, beginning with Darwin and embracing Wallace, Haeckel, Spencer, Fiske, Ralph, Barrett,